[763] 5% 428 Usually, feeling his end to be near, the father calls the chief of the umulyango and two friends. He dictates to them his last wishes. The wives of a polygamous man do not hesitate to intrigue in favor of their sons and attempt to circumvent their husband -- or even his brother -- using both their charms and their most subtle arguments. The situation is the same in the case of successive marriages.

It is easily understood that often the other sons, especially if they are of different mothers, feel themselves wronged, rightly or wrongly. [691] But they are given the opportunity of demanding justice from the Mwami, the provincial chief, or the hill chief, according to whether they are sons of umutware w'intebe, of igisonga, or simple Batutsi or Bahutu. These authorities will ratify the choice made by the father or the uncle, or else will decide what other young man will succeed his father.

If there is no male descendant, the high position of head of the family falls on the oldest brother of the deceased. In this case, the heir will be both head of his rugo and of his brother's.

[614] He may also be, at the same time, chief of the umulyango, that is to say, of the clan. This is the umutware w'umulyango (or the umutware rwa bo).

If all the brothers have disappeared, their sons inherit by right of primogeniture. [62]

If the deceased has neither sons, nor brothers, nor nephews in his line, his father will succeed him, or in his absence, the father's brother or one of his male descendants by right of primogeniture.

The Bahutu and the Batwa have their own umutware w'urugo. But they are dependent on the same umulyango chief as the Batutsi.

3. Composition of the Inheritance

428 In addition to the high position of head of the family, the inheritance includes:

1) The heavy cattle
2) The clients (abagaragu)
3) Particularly among the Bahutu, the goats and sheep
4) Landed property (1)
5) Movables, personal property (1)

1. Cf. Property, Property in General, p. 34.

232 the best are kept for reproduction, but the others are sold, killed, or placed in ordinary herds. The meat of slaughtered bulls and that of dead cows is eaten or sold by the guardians.

Castration does not exist; it is even forbidden by customary law.

527 231 The Inyambo are led to the Mwami at festival time and at public rejoicings. They are escorted by the Mututsi, with whom they are boarded, and by [94] their guardians. For the occasion, the finest animal (inyamibwa) wears on its forehead an ornament of beads (amaraba), at the base of each of its horns three strings of beads (amashyongoshyo), and on the tips, tufts of banana fiber (amakamba); a strap covered with black and red beads goes round its neck; finally tufts of palm fiber called ubuhivu are fastened to the end of its tail. Six cows wear an ornament of white beads (inigi) between their horns and necks. Two others have two inigi and a bead collar longer than the inigi called imiheja. Finally the rest of the Inyambo simply have a tuft of fibers on their tails.

When they arrive at Nyanza, the Inyambo file before the Mwami while their escorts utter joyful cries (urwamu), wave sticks (guchyar'inka, lit., to make the cattle go in), and praise the good qualities of the Inyambo. Then they line the Inyambo up (kumulika Inyambo, lit., to show off the Inyambo) and renew their praises.

The intore pages then group themselves and dance in front of the herd (kwinikiza). The festival ends with libations of banana beer offered by the Mwami to all who have participated in the presentation of the Inyambo. If the Mwami is satisfied with the treatment of the Inyambo, he gives some ingororano to the chief of the province in which the herd is living and also to the chief's people.

8. Death of the King

643 763 When the Mwami feels his end is approaching, he calls to his side his stewards (abanyagikari), notables (abatoni) of whom he is particularly fond, and some guardians of the customs (abiru). He tells them his last wishes and reminds them of the name of the successor he has chosen. [95]

561 group" as is found among several East African tribes. Is such a social institution does exist among the Barundi, it plays no role in public life. Nor are there special bachelors' huts or kraals for such an age group, while among other Hamitic peoples of East Africa -- or peoples under Hamitic influence -- for example, the Massai, the Wapokomo [Pokome], and the Galla, these age groups constitute the principal structure of the entire social life.

Among the Massai there are three age groups: the boys living with their parents, the unmarried youths (of the warrior caste) who live together in their own kraals, and the peaceful married men. Similarly among the Wapokomo and the Galla there are: first, the boys; second, the various age groups of those who have been circumcised at the same time, or Luva; and third, the class of the older men, or Gada. (A. Werner, "The Galla of East Africa," Journal of the African Society, Vol. 13, 1914, p. 262 ff.) In Ruanda the youthful band of warriors which usually appears at the court of Musinga for festive occasions and performs war dances might suggest that such an "age group" of unmarried youths exists among the Batussi, but perhaps they are only a kind of cadet or page corps of the king (see p. 65).

888 Old persons who have lost their physical and mental
775 agility are seldom seen since they remain within the homesteads. Their next of kin take care of them until their death (ukufa), perhaps less for reasons of piety than for fear that if they treated them badly they might take revenge after their death as spirits.
• 763 When a person is dying his family usually gathers around him. Immediately after death, the women in the house and the neighborhood raise a loud and plaintive wailing while the men close the eyes of the deceased, bend his arms and legs, and tie him up (in a crouched position) so as to prevent him or his spirit from returning. Preparations are immediately made for the burial.

764 Burial in a crouched position is also the custom in Ankole,
171 Mpororó, Ufipa, and in other Bahima states, also among the

769 This explains his invocations, offerings, and libations before the hood-shaped shelter that contains the angered spirit who was pointed out to him.

784 The Munyarwanda /Banyarwanda/ is bound by the law of taboos (imiziro).

He may not smoke or sit on a chair during a thunderstorm. A woman may not use a billhook to cut grass. She may eat only cow meat. The flesh of certain animals is forbidden, /56/ in some cases to every Munyarwanda, in others to certain clans only. The objects used by a deceased person and the food that was in the hut at the time of his death are taboo. At the end of the mourning period, all these things will be purified with lustral water. The widow herself will have to go through the rites of purification.

Work is forbidden on certain days. The relatives of a deceased person give up all their occupations for four or five days.

Upon the death of the king, all work in the fields is prohibited for three months. In certain parts of Ruanda, one stops work for one day when a child is born, when a hut has burned down, when there has been a hailstorm, even when a dog has died. Some taboos only affect the king.

763 The burial method peculiar to the Banyarwanda, which incidentally is shared by other African peoples, must now be mentioned. When a sick person is about to die and spreads his arms and legs, his relatives bring his knees up to the chin. His arms are bent at the elbows and his hands are made to cover his face.

764 This crouching position is the absolute rule among pagans. It is not far-fetched to state that this most uncomfortable position, when forced on a dying person, makes breathing very difficult and shortens his last moments.

[824] In the right hand of the deceased, one places the leaves of plants with magical properties, ishoza, umulembe, umwishwa, seeds of squash, sorghum, and issogi, and lamb's wool. All these things are symbols explained by the following words pronounced on this occasion, "Return to us as a limb (with the sweetness of a lamb)! Return to us without thorns (like the plants, soft to the touch, that we have given thee), that is to say, without mean intentions."

7: Roscoe M-5 (1919-1920) 1924
FO42 Rundi FO42

be consummated until he had gone. The rest of the bride's party left on the second day, after receiving presents. 585

A son-in-law did not fear his wife's parents, but was regarded and treated by them as a son. [606]

A man might marry as many as five wives, but he brought only one of them to live in his own village; for the others he built houses in their villages and visited them there. If he was wealthy, which was usually the condition of a man who married more than one wife, he gave each of them cows to supply her with milk, a man to herd them, men to dig her field, and also maids to wait upon her and work in her field. 595 [556]

A wife was usually restricted to her husband in sexual intercourse, but when a great friend of the husband paid him a visit he might permit him to live with one of his wives who acted as the visitor's wife for the time. It was, however, more usual for a guest to go to another house with his own wife, or for the host and his wife to sleep on a mat on the floor and leave the bed to the guest and his wife. 837

Illness and Death

When a man fell ill, his wife informed his relatives and a medicine-man was summoned to discover by augury whether magic was being used or whether the illness was the work of some ghost. If magic was found to be the cause of the illness, the name of the person using it had also to be discovered by augury, and he was accused and brought before the king or some chief to be tried. Invariably a man who had been discovered by augury to be guilty was condemned without question; he might appeal to the poison ordeal, but he had very little chance of escape, and was always put to death. If the augury showed the illness to be due to a ghost, a bull was offered to the ghost and it was begged to stop troubling the man. 754 [787] 695 683 [775] [782]

Before a man died he generally named his heir, who was usually one of his sons, though not necessarily so and not always the eldest son. If a man died without having named 428 [763]